

# THE ISLANDS OF HAWAII!

Traditions, Facts and Charms of the Lovely Group, as Set Forth By Mrs. Cyrus E. Palmer, of Portland, for These Columns

(Continued from Sunday.)

Liliuokalani did not complete her second year as sovereign. Through her own stubborn opposition to the rights of her people, her selfishness bigotry and immorality, she brought about such a feeling that her government was overthrown.

A republic was declared in 1894 and annexation to the United States sought. After a delay of four years a treaty of annexation was passed by Congress and the Hawaiian Islands became a part of the United States.

It is hard for the American to believe the fervor and enthusiasm with which the Hawaiians received the announcement of the passage of the annexation bill by Congress. There was no ocean cable and the news had to be brought by the mail steamer from San Francisco. The Oceanic S. S. Moana brought the information and when she arrived in the bay at Honolulu—June 22, 1899, she was met at the wharf by practically the whole populace. The Moana had painted and carried a big placard reading: "House passed annexation by vote of 109 to 91." The people went wild over the announcement and from that moment everything American was viewed with affectionate regard.

As a race the Hawaiian people are of tawny complexion with dark hair and large dark eyes, somewhat flattened noses and full sensuous lips. Some of the women are very beautiful and the men are well made. They are demonstrative in their manners and noted for gentleness and hospitality.

Hawaiians love nature—the woods, the flowers, the rolling surf and the music of their mountain streams. This intense devotion to nature was practically their religion previous to their conversion to Christianity and it is hard to believe that any people who thus worshipped the Creator through the symbols of his benevolence, could have been otherwise than gentle in heart and pure in life. It was their custom while in a state of paganism to surrender their grass huts and even their wives and daughters to the full gratification of strangers who visited them.

This boundless hospitality be it said to the shame of our higher civilization was frequently abused and outraged, and bloody encounters took place as a natural result. It is said that the death of Captain Cook was due to such a violation of hospitality.

The native Hawaiian or Kanaka is constitutionally opposed to laboring in any manner, and in their natural state depended on fishing and the productions of the earth. But now they cultivate the soil and manufacture sugar, molasses, salt, arrow root, poe from the taro root and are skillful workers in iron and other metals. They are fond of music and dancing, are fine swimmers and very expert in the management of their canoes.

Their national dance the "hula-hula" is peculiar to these tribes nothing similar to it having been found among other races. It is the dance of love and has a running accompaniment of song and clanging gourds.

Their language is expressive and musical. Owing to remarkable healthfulness and mildness of climate the Hawaiian language has no word to express the general idea of weather.

Their disposition is so gentle that they have no words to express the emotion of anger and it is impossible for the native Hawaiian to be profane, because there are no expletives in his vocabulary. It is also true that their loose morals have left their impress on the language. Its relation to other Polynesian dialects is shown in the fact that every word and syllable must end in a vowel. The ratio of vowel to consonantal sound is nearly twice as great as in the Italian, the softest of all European tongues—a fact that renders the sound of conversation among a company of native Hawaiians sweet as gentle music.

Although the Hawaiian Islands are now supposed to have been discovered by the Spaniards two or three centuries ago, the first white man known to have visited this group was Captain Cook in 1778. Thinking the Gods had come to earth, these simple people received him with befitting honors and lavished princely gifts on him, but the man who might have

been a messenger of peace and love conducted himself in such a fashion as to eventually come to his death at their hands.

Seven years later Capt. Metcalf (an American) visited the islands, but the visit ended in bloodshed and hostility, leaving two white men (Isaac Davis and John Young) prisoners on the islands, but who were destined to wield a great influence with the island people as they became counselors of King Kamehameha and cast their influence on the side of law, justice and order.

Three times during 1792-94 the islands were visited by the great explorer Vancouver, who did much to undo the evil wrought by the visit of Captain Cook. He set ashore the first sheep and cattle, discouraged the incessant wars, told them of a better religion and afterwards requested that England send Christian teachers to them. The first missionaries came to the islands from America however, in 1820, and the people quickly yielded to the influences of Christianity. Two years after the landing of the missionaries the native language had been reduced to writing and the arrival of a party of English missionaries gave new impetus to the work. The Catholic religion followed the Protestant in 1827, a French Catholic mission being established in Honolulu that year. In 1829 the Hawaiian government required the Catholics to close their chapels and some of the priests were confined in irons, while others were not permitted to land; but France sent a frigate to Honolulu and compelled Kamehameha III to declare the Catholic religion free to all.

There were many wonderful conversions in those early days but best of all is the story of Kapiolani, a high chiefess who lived 75 years ago, intemperate and dissolute in youth but an example of virtue to her countrywomen in later life. Up to her time it had been "taboo" for any woman to ascend to the volcano, or to pick the ohelo berries, sacred to Pele. After her conversion to Christianity, Kapiolani determined to break the spell of faith in Pele. She made a journey of 150 miles mostly on foot and on approaching the volcano, she met the Priestess of Pele, who warned her not to go near the crater, and predicted her death if she violated the taboo of the Goddess.

Kapiolani quoted passages from the Scriptures until the Priestess was silenced. Then with a company of 80 persons, she descended over 500 feet to the Black Ledge and, in full view of the terrific action of the inner crater, she ate the consecrated berries and threw stones into the burning lake, saying, "Jehovah is My God." This has been called one of his papers a poem in honor of this same heroine:

Carlyle compares her act to that of Elijah, at Carmel, and after Tennyson's death there was found among her papers a poem in honor of this same heroine:

"Noble the Saxon who hurled at his idol  
A valorous weapon in olden England;  
Great, and greater, and greatest of women,  
Island heroine, Kapiolani,  
Climb the mountain and flung the berries,  
And dared the Goddess, and freed the people of Hawaii."

Education has diffused itself among them to an extent unexampled in the experience of any other aboriginal race. Free schools and churches flourish over the islands and there is scarcely a Hawaiian of proper age, who cannot read and write in his own language and usually also in English. These conditions are due to the efforts of the missionaries who united education with the gospel.

The people now maintain their churches by voluntary contributions and are extremely liberal in their support of all religious and charitable movements. There is a tendency however, to retain their old superstitions and to adopt those of other races that come among them.

A few of the missionaries who have labored in this field with such wonderful results are Titus Coan who spent nearly 50 years among this race, Hiram Bingham, William Richards, William Armstrong and Peter

Gulick one of the pioneer missionaries whose life work covered a period of 52 years.

Early in its history the native church in Hawaii began to send the gospel to other groups of the island world, so that for 50 years they have maintained their representatives in Micronesia.

The ruling and influential class in Hawaii is of course American and it will remain so. While the population of the entire group is only about 150,000 it is composed of five distinct elements. The American-European element numbers about 14,000 and it has practically had the management of the islands in its hands for many years.

Largest in number is the native Hawaiian element estimated at 75,000 and apparently diminishing. The Japanese number 25,000, Chinese 15,000 and Portuguese 9000.

In the beginning of Asiatic immigration into the islands, laborers were imported by the sugar growers under three-year labor contracts. Prior to 1892 the Chinaman whose term of employment had expired, might continue to work on the plantation as a free laborer, he might leave to seek other employment, or he might return to China. The greater portion chose the first course, many accepted their freedom and sought other employment, and a few struck out for themselves as growers of rice, vegetables, taro, etc. But since 1892 they have to choose between deportation and a new term of contract. Many of the wealthy Chinese merchants now in the islands came as contracted laborers. They rarely buy a piece of ground, always giving preference to the lease system, probably owing to a dread of the tax gatherer.

Much of the land cultivated by the Chinese is owned by the native Hawaiians, who prefer to live without labor. Often a Chinaman leases ground owned by a Hawaiian woman and finally marries her to save the lease money.

The Japanese are much superior as a race to the Chinese. They possess the same industrious and frugal habits, but are more conscientious in the performance of their contracts, cleaner and more intelligent. There is an irrepressible conflict between the two races. The Japanese were not brought to the islands in large numbers until within the last few years. Now they make up the greater portion of contract laborers on the sugar plantations. There are a considerable number of Chinese employed, but the majority are free laborers. Each nationality is housed separately. Just as the independent Chinaman has made the swamps and lowlands fruitful, so the free Japanese has changed the mountain sides into wealth producing coffee and sugar lands. So too, in the same way that the Chinese have taken over the natives' taro lands and the making of their poe, the Japanese have monopolized the sea fishing.

Domestic labor has been performed by Chinamen, who make ideal servants, but during the past few years this field has been invaded by the Japanese, the women being especially in demand as nurses for children.

This stream of life flowing between Hawaii and Asia opens a wonderful opportunity to the Christian Church to influence the life and thought of these distant nations of the Orient. May the opportunity not be neglected which lies open before us.

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